# A PONDERATION

Vpon certaine branches and partes of an Act of free and Generall pardon, Indempnity and oblivion granted *anno Regni Caroli* 2. *Regis Angliæ, Scotiæ, Franciæ & Hiberniæ* 12. at the Parliament begun at Westminster the 25 of April anno Dni. 1660.

With a discourse of F. W. P. by way of premonition to the Reader of the said Ponderation.

Printed *Permissu Superiorum*

Anno 1672.

THOS GRENVILLE
HONBLE

Ponderation Premonition, to. F.W.P.
8°. 1672.
This Tract is of extraordinary
rarity & contains only the Premonition,
the Ponderation, which the Title
announces, has I believe never been
seen, & probably never was printed.
whether F. W. P. is a real or fictitious
signature may be debated. some
have attributed the work to French
but without authority. it is written
in great hostility to Dormond.

Cf. Nicholas & Ind. Charles II.

England. — Laws & Statutes — VIII

~~12 Ch~~

G. 5486

12 Cha. II. Public Acts, c. 11

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F. Dnicus Gulielmi
S. ord Præd Con. Born.

# THE PREMONITION

COurtious and worthy Reader at my being in Ireland with the Earle of *Clanmorgan*, a while after the Iriſh revolution begun, I noted in the generality of that Catholicke Poeple intentions ſoe cleare, ſoe Chriſtian and right for Religion, Crown and Country; ( all which I had cauſe to learne by frequently conferring with ſome of the greateſt quality in the land) as I ſhall ever highly eſteeme that Nation, and indeavour to ſerve them with all ſincerity and love. There was never, in my opinion, a lawfuller and juſter war then thiers, if an vnavoidable oppoſing of force againſt force for defending holy Faith ( which is to be vallued above all ) lives, liberties, King and country, can make it ſoe: for approveing a war of this nature ( a defenſive war ) there needed noe other authority, then the law of Nature, the ſtrongeſt of all lawes; did ever men put on a more glorious reſolution, then did thoſe

famous Catholicks againſt the deſtable *Covenant* and confeſſion of the Scottish *Kirk* to be inforced on them by a Preſbyterian Scottish army rayſed to that purpoſe ? the *Irish* would have deyed to a man rather then admit in to the Iſland of ſaints that execrable *Covenant*, by which they well maniſeſted to the world, *quod primus eorum timor fuerit pro ſanctitate Templi.*

My Lord of *Clanmorgan* vnderſtood well, ( and ſoe did them ſelves alſoe ) the cruell reſolutions taken in the English Parliament, for deſtroying that innocent People upon falſe malicious informations and ſuggeſtions giuen by the Lords Iuſtices *Sir VVilliam Parſons* and *Sir Iohn Burlace* and the greater part of the Council table, all bloudy men : herevpon the Parliament ordered and appointed an army of five thouſand ( wee have ſeene the liſt of the Officers ) to be Joyned with the forces the ſaid Lords Iuſtices had in *Ireland*, forſooth to reduce the *Irish* rebells to their obedience to the Crown, but indeed that which they aymed at, was to kill the *Bear* more for her skin, then for any evil done by her : there was likewiſe an army of ten thouſand *Preſbiterian Scotts*, to be added to the above mentioned forces to make an end of the Nation by killing, murthering

thering, and ſending them away into forrain Iſlands and countries, there to be made ſlaves if they denyed to receive and ſweare the ſaid *Scottiſh Covenant*.

I need not in this place ſpeake of the heauy perſecutions the *Iriſh* have ſuffered in the days of *Q. Eliſabeth*, King *Iames*, and a part of King *Charles*, the firſt's raigne, that being already known over all Chriſtendom. But a plott and final determination to extinguish the whole Nation, and pluck all up roote and branch, appeared not before this time. The flame of zeale in thoſe Preſbiterian Armies covetted to be quencht in the bloud of Catholicks; that is the tenet and way of Calvinian reformation, which holds true Religion for a prophane Idolatry. By this kind of furious zeale the *Preſbiterian confeſſion* came in to *Scotland*, one time a holy country.

For eſtablishing this new ſatanical *confeſſion* there have been ſummoned twenty Parliaments in the raigne of king *Iames* the *VI.* (who came to the Crown of *England* by the bloud and right of *Q. Mary* his mother) in which were enacted one hundred and ſix lawes for extirpating the Catholick Faith, and for planting this new ridiculous Religion which they terme *Con-*

*feſſio fidei Scotticana.* You ſee my Reader by this how many chaines and cords (106. lawes and ordinances) were needfull to bind vp this dead *Dagon* of the new *Scottish Kirk* which otherwiſe had long ere this fallen to peeces; and this *Idol* the ſimple people of *Scotland*, miſlead by thier blind guids and teachers, adore vnder the cloake of ſanctity and divin worship.

It will not be amiſs in this place to lay before your eyes ſome articles of this new confeſſion of the *Scottish Kirk*, which have been ſigned and ſworn, in the year one thouſand five hundred eighty, by the King and royall family; and after in the year following 1581. by all the States and Orders of the Kingdom; and in the yaer 1590 in an other Parliament ſigned and ſworn, by the ſaid States and Orders of the land; and laſt of all confirmed by new Acts of Parliaments, and ſigned and ſworn by all the Barrons, Nobility and Gentry, Bourgeſeſs, Citizens, Miniſters and Preachers, (the National ſynod of the Clergy demanding and requiring this to be done) *anno* Dni. 1638. with a tie and obligation vpon all to defend the Kings rights and Prerogatives he maintianing the contents of *dictæ Confeſſionis Scotticanæ*, then and there, ſigned

ſigned and ſworn ( as above ſaid ) by them all. At this time the ſaid *Confeſſion* tooke the name of holy *Covenant*.

A preface goeing before the Articles of the *Covenant* or *Confeſſio fidei Eccleſiæ Scoticanæ*, ſets forth *how the Scottish Nation, after a long and due examination of their Conſciences in matters of true and falſe Religion, were at lenght throughly reſolved of the truth, by the word and ſpirit of God, affirming before God, and the whole world, that this Faith they agreed upon, is the onely true Chriſtian Faith and Religion pleaſing God, and bringing ſaluation; and that it was received, beleeved and defended, by many notable Kirks and Realmes, but cheefly by the Kirk of Scotland, the Kings majeſty, and the three Eſtates of the Realme, as Gods eternal truth and onely ground of ſaluation; as is more particularly profeſſed in the Confeſſion of the Kirk of Scotland, eſtabliſhed and publickly confirmed by ſundry Acts of Parliaments; and now a long time had been openly profeſſed by the Kings Majeſty, and whole body of the Realme of Scotland, both in Bourgh and land.*

After the preface follow the Articles, expreſſed in thoſe words.

*VVee abhorre and deteſt all contrary Religion and doctrin; but cheefly all kind of Papiſtry in general and particular heads, even as they are now damned, and confuted, by the word of God, and Kirk*

*of Scotland But in ſpecial wee deteſt and refuſe the vſurped authority of that Roman Antichriſt, vpon the Scriptures of God, the* Kirk *the civill magiſtrate and counſciences of men. His five baſtard* Sacraments, *with all his Rites, Ceremonies, and doctrines: his abſolute neceſſity of Baptiſme: his Blaſpemous opinion of tranſubſtantiation, or reall preſence of* Chriſt *his body in the elements, and receiving of the ſame by the wicked, or bodyes of men. His deviliſh maſſe. His Blaſphemous Prieſt-hood. His prophane ſacrifice for the ſins of the dead and the quicke, his Canonization of men. His calling vpon Angels and ſaints departed; worshipping of Images, Reliques and Croſſes. Dedicating of Kirks, Alters, Dayes, Vowes to creatures. His purgatory: Prayers for the dead: Praying or ſpeaking in a Strange language: with his Proceſſions, Blaſphemous littanies, and multitude of Advocats or mediators. His auricular Confeſſion. His deſperate and vncertain repentance. His ſatisfaction of men for their ſins. His Iuſtification by workes. Opus operatum. Merits, pardons, perigrinations and ſtations. His holy water: Baptizing of Bells. Coniuring of ſpirits, Croſſing, and hallowing of Gods good Creatures. His worldly Monarchie, and wicked Hierarchie, his three ſolemne vowes. His corrupted and bloudy decries, made at Trent, with all the ſubſcribers, and approvers of that cruell and bloudy Band, conjured againſt the Kirk of God.*

After

After aggreeing vpon the laid Articles, it follows; *wee promiſe and ſweare, by the great name of the Lord our God, that wee will continue in the obedience, of the doctrine and diſcipline of this* Kirk: *and will defend the ſame according our vocation and power, all the dayes of our lives vnder the paines contained in the law, and danger both of body and ſoule, in the day of Gods fearfull Iudgement.*

Is not this a Strange confeſſion of the *Scottish Kirk* prophane and abhominable, robbing Chriſtians of five *Sacriments*, and our Saviours legacy of his precious *Body* and *Blood*; the church of Sacrifice, and the Saints of all worship, &c. which confeſſion is onely a negative Faith, deneyall of the Articles of the Roman Catholick Faith, Preached and propagated over the whole world by the Apoſtles, *in omnem terram exivit ſonus eorum.* A Faith deliured by the Bishops and Fathers of the primitive church, and thoſe that lawfully and canonically ſucceeded them, from hand to hand, even from the time of *S. Peeter* to the Raigne of *Clement* the X. now ſitting vpon the holy Chaire (long may he doe ſoe) a faith generally confeſſed and profeſſed in the Church of God, vntill the fall of that execrable apoſtata *Luther* in the year 1517. a Dragon whoſe taile drew down a great number of Starrs out of the firma-

mament of the true and Apoſtolical Church.

Haveing waded ſoe far in this buſineſs, let us take a litle more paines in ſearching out the ſource and fontaine of this *Scottiſh* Reformation, and who were the cheef Actors and Authors thereof; and how ſound and divine their doctrine and theoremes: and by what meanes and wayes Calviniſme tooke ſway in that Catholick noble Nation.

The cheefeſt Authors and maſters of that plaiſtred reformation were *Iohn Knox* an apoſtata prieſt, a botefeu of ſedition, of incontinent life and ill maners; who made a deſperate and evil end; with *Goodman*, and *Gilby*, great ſaints and zealots; and *Buckanan* that famous Poet. Thoſe Blaſpheming men were the empericks that inflamed and corrupted the body of that godly Kingdom, with the ill humours of a diabolical zeale *Calvin* the *ſultan* of *Geneva* inſtigating them to all kind of cruelties. *Knox* the prime doctor in this alteration, hated deadly the Queene, and aimed cheefly at her depoſition, which he by many wicked artifices, in the end effected. This man's divin doctrin you ſhall find in the hiſtory of *Scotland pag*: 372. *Princes* (ſaith he) *may be depoſed by the people, if they be tyrants againſt God and his truth, and their ſub-*

*Subjects are freed from their oaths and obedience.* He preached to the people that Queene *Mary* was a tyrant by reason of her Religion, and soe far prevailed this man's wickednes, as he inkindled a flame of rebellion against her, that was never after quenched. Did not this perverse wretch know that *S. Paul* commanded the Christians to obey *Nero*, the greatest Tyrant against God and his truth that ever lived, and a bloudy persecutor of christians, and yet impious *Knocks* freed the *Scotts* subjects from their oath and obedience to a christian and godly Queene. *Goodman* an other of those flaming Reformers in his booke of obedience sings the same note out of *Exod* 17. *Toti Populo* (saith this Hipocrit) *hoc onus incumbit, vt animadvertat in Idolatram quemcumque, nemo excipitur, sive Rex, sive Regina, sive Imperator*; and yet *Nero* and the rest of the persecuting Emperours though Idolators, none of the Apostles, Bishops or Fathers of the primitiue Church, preached in this kind to the Christians to kill, depose, or chastize them; but how and by what order would *Goodman* have this done? *mandatum domini ad populum est vt in simili defectione, Rectores suos, qui a Deo eos abducunt, ad furcas abripiant & suspendant.* Is not this a mild and Christian doctrine of this

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man, If Princes and Governors of the common-wealth fall from God, or withdraw the people from the true worship of God to draw them to the Gibbet and hang them vp *ante faciem ſolis*. You are to obſerve here that *Knocks*, *Goodman*, *Buckanan*, and all of that Gang accounted *Mary* their owne Queene, and all Catholick Kings and Princes tyrants againſt God and his truth; you ſee hereby if Princes can be ſafe where ſuch libertins goſpellers can have ſway: the ſentiment of prieſts and religious men, bitterly perſecuted vnder Queene *Eliſa'eth*, and many of them cruelly executed was not this of *Goodman*; they did not catechiſe the Catholicks of *England* this fashion, but even dying, prayed hartily for the Queenes proſperity. But the authority of *Buckanan* (the *Salomon* of *Scotland* in the opinion of the Reformers) puffed with the conceit of his owne Iudgement in thoſe miſteries of reformation, will put an end to all; what then ſayes he in this point? he Iumps with the reſt, in his treaty *de Iure regnandi pag* 61. *The people* (ſaith he) *is abave the king and of greater authority*; *they have right to beſtow the crown at their pleaſures*, *they may arraigne their Princes*, *and depoſe them*; *to them it appertaines to make lawes*, *and to Princes to execute*. Thoſe be the proverbes

bes of this preſumptuous *Salomon*; and was not this a man well choſen to inſtruct the young Prince King *Iames*? there could not be found a fitter to poiſon his ſoule with peſtiferous theoremes. but harken to him as yet, ſpitting out poiſon againſt Soveraignes in the ſame dialogue betweene him and *Mettallanus*, *de Iure regnandi*. *They hould* (ſaith he) *Kings muſt be obeyed good or bad; it is a Blaſphemy ſoe to ſay. but God placed oft evil kings to punnish the people, yea and ſoe doth he oft privat men to kill them; but* 1. *Thimothè wee are commanded to pray for Princes, yea ſoe wee are alſoe, to pray for theeves; but Paul commanded obedience to kings, yea Paul did write ſoe in the infancy of the Church, if he lived now he would ſay otherwiſe.* Did ever Catholijck divines or Civilians blot paper with ſuch contumelious and dangerous maximes againſt ſoveraignes? but noe other aphoriſmes could flow from the pen of a man profeſſed Iudaiſme; for *Buckanan* was one of them that in *Edenburgh* in the time of King *Iames* the fifth did ſolemnly in Lent eat the Paſchal lamb, and being convicted of that crime which the king himſelfe examened. his partners were cõdemned & burned; but he eſcaped, and fled over into other countreis, as a man reſerved to be a plage to his owne.

Yet is there one adviſe of Knox, which

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is to be recorded with admiration. pag: 372. of his hiſtory; he ſpeak's, thus. *It were good that rewards were publickly appointed by the people for ſuch as kill Tyrants, as well as for thoſe that kill wolves.* Is not thes a divine opinion? thoſe three men of peſtilent doctrine and manners, were the great Rabins of the Scottiſch *Kirck* and by thoſe rare men, was that *Kirk* repaired and reformed, according the ſcantling of *Geneva:* and what order thinke you uſed thoſe heauenly Prophets, and Apoſtles, in bringing in that new confeſſion, as now it is in that Kingdom? Did they begin with charity, mildneſs, peace, humility, ſanctity and working of miracles as the Apoſtles did, when ſent by *Chriſt* our ſaviour to convert Nations? as *S. Patrick* when he denonced holy Faith to the Irish Jdolators; or *S. Auguſtin* the Benedictin, when he converted the pagan *Saxons* in *England*? noe ſuch thing, but they came in to *Scotland* with rage, furie, ſedition, pride and rebellion; one of the firſt workes of thoſe Zealous Reformers was the murther of Cardinal *Betun* in his Caſtle of *S. Andrews*. *S. Patrick* and *S. Auguſtin* in confirmation of their doctrin, and that they came from God, healed the ſicke, ( *Super ægros manus imponent & bene habebunt:* ) and rayſed the dead to life; but thoſe

ſe villains and ſcelerats ſtruck down dead a living man, a ſacred perſon, a Biſhop, a Cardinal and Counſelor of Gods Church; this being done without all feare of God, they rushed in to *Sancta Sanctorum*, pulled down Alters, ſuppreſſed Monaſteries robbed Abbyes and Churchs, and polluted all holy things; in this moſt prophane deſtruction they made uſe of *David Ferguſon* (a learned Shomaker and miniſter of *Dunde*) *willox Rous*, *Harriot*, and *Montgommery*, all madd diſtracted fellowes and miniſters of the new Goſpel, *Victrix Legio & novatores Strenui*, all ſaltpeter men fit for fire works, and to prepare matter for powder to blow up the State of the Clergy of a Nation.

To give you a more ample notion how this ungodly Reformation was carried on in that Catholyck kingdom; you are to obſerve how in the year 1560 (the Queene being in *France*) the *Scotts* inchanted by the artifices of *Knox*, enacted in Parliament this, as a perpetual and fundamental law of the State; and decreed to aboliſh Catholick Religion: that vvhoſoever defended the *Popes* authority in *Scotland*, ſhould be baniſhed; and further they repealed all former Acts of the ancient Catholick kings in Catholick Parliaments, enacted for maintaing and upporting

porting Papal authority; and all articles of Catholick Religion. The words of this illegal Act are those. *The three Estates understanding that the Iurisdiction of the Pope hath been contumelious to God* &c. I demand in this place. *quo warranto* was this Parliament summoned and ratifyed? Was it by any commission expressing any authority from the Queen to those then sitting in Parliament, for that end? noe such matter, nor is her consent produced to confirme such an Act, and consequently the Act is illegal and invalid. Here you see a Parliament of three Estates without a king, disanulling the precedent Acts of all former kings and Parliaments; a thing never heard of before, and incredible in a kingdom; their Soveraigne (Queen *Mary*) then living, and obeyed as their lawfull soveraigne. But to make that seeme good by order of law, which of it selfe was mostt defective, disorderly and illegal, they procured another Parliament *anno* 1567 (the Queen being then in prison, and Earle *Murry* her bastard brother being Regent for the litle king her son, scarsly then out of his cradle) to confirme the validity of the Parliament in 1560; and at this time *in cap.* 9 an Oath was framed and drawn vp to be given to all succeeding kings to maintain that

that Religion then received, and to eſtablish fot ever the *Confeſsion* of that *Kirk*. As for the defects of this ſecond Parliament I forbeare to vrge them, they are evident.

I am to mind you here, that this oath then conceiued is the ſame mentioned *in confeſsione fidei Eccleſiæ Scotticanæ* ſworn by King *Iames* anno 1580. Now if this Religion (haveing for its firſt Authors the fore mentioned *Knox*, *Buckanan*, *Goodman* and the like wicked, lewed, proud, diſſolute companions, guided in all thier motions and barbarous cruelty by *Calvin*, the moſt abhominable Hereſiarch ever ſprang vp in Gods Church) came from God or the ſpirit of godlyneſs in thoſe men; let any man iudge that feares God. If that of *Chriſt* be true, *mala arbor malos fructus facit*, the reformation and Confeſſion of the *Scotts Kirk* muſt be worth nothing.

God did not vſe to ſend Generals and Armies, murtherers and plundrers for converting Nations, to the truth and light of faith; (*S. Patrick* and *S. Auguſtin* came not that way) but he ſent ſheepe and lambs and ſimple holy ſoules, to enconter Lions, Leopards, Wolues and great wild beaſts of the world, he ſent fiſhermen to confound great Philoſophers, *infirma mundi*

*elegit Deus vt confundat fortia*; and said to his Apostles, *ecce mitto vos sicut oves in medio luporum.* The sheepe is a simple poore Creature feeds and cloaths man, and offends noe body: but in the end those lambs tamed all the wild beasts of the wood, pursueing faithfully the charge their maister gave them, *estote ergo prudentes sicut serpentes, & simplices sicut columbæ*, the serpent is wise, and the dove simple and loveing. In this plain way walked the Apostles and the rest of the heavenly missioners, in hunger and thirst, humility, continency, charity, poverty and nakedness, and by those armes they conquered all the world, making Emperours and Kings, that before superstitiously adored Idols: tributary to the true Deity. *Peeter* the fisherman, and *Paul* the tent-maker placed the Cross of our saviour over the eagles of the magnificent Cesars in Rome it selfe, the mistress of Nations, and place of their triumphs, and turned that Idolatrising *Babilon*, (it was then indeed a *Babilon* of fornication) seate of all errors and false Gods; into a holy sanctuary of the onely and true God, and a temple of worshipping him, his Angels and saints; there they placed the Apostical infallible chair of all power *in Spiritualibus*; to this high

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and ſacred chair, and to the triple Crovvne of the high Prieſt, Prince of all Bishops, and common father of all under God, bearing in the top therof the ſigne of the Crois, all the great and godly Emperours and Kings of the vvorld bowed their heads; great Conſtantin, Theodoſius, Charlemain, S. Edward of England, S. Henry the emperour, S. Stephen of Hungary, S. Lodowick of France, S. Caſimirus of Poland, S. Vinceſlaus of Bohemia, S. Leopoldus Prince of Auſtria, and bleſſed Amadeus Duke of Savoy, with very many Kings of Ireland and Scotland and other Catholick Kingdoms; all thoſe humbly and religiouſly venerated the greatneſs and ſanctity of the holy ſea and chair of Rome; and God did therefore give them victories over their enemies, enlargement of their dominions, the loue of their ſubjects, and all kind of proſperity, and finally crovvned them with eternal glory.

From this holy chaire Doctors, Maiſters, Bishops were ſent to inſtruct Pagans and Gentils, and to ſovv the ſeed of ſalvation ouer all the world, who by their holy liues and vertue, by healeing the ſicke and working miracles, compaſſed the great worke they tooke in hand; This is a truth ack-

nowledged by the learned Proteſtants of *England* and *Germany*. Let us inſtance this in the three converſions of *England*; the firſt (ſaying nothing of the comming of the Apoſtles *S. Peeter S. Paul* and *S. Iames* into that kingdom, as a thing ſomewhat uncertaine) made by S. *Ioſeph* of *Aritmathia* with his eleven compannions, towards the later end of *Nero's* raigne; of which wee haue good ground and hiſtories: this preceded the ſecond converſion a hundred yeares and more. The ſecond was under Pope *Eleutherius* in king *Lucius* time, the firſt chriſtian king of the world, who was couverted in his ould age, a glorious ſaint: this converſion by proteſtants attributed to Pope *Eleutherius*: *Iohn Bale* (one that vvould write nothing to the credit of the holy ſea, if not convinced by evident verity) confeſſed this, *Cent.* 1. *cap.* 19. and with him the *Centuriators* of *Magdebourg*. This king had a long experience of the innocency, humility, patience and peaceable diſpoſitions of his chriſtian ſubjects, and had heard the divine exhortations of many Apoſtolick Preachers, ſuch as were *S. Ariſtobulus*, S. *Marcellus* and *S. Timotheus*, and was induced to yeeld himſelfe to the Catholick Faith, chiefly for two motives; firſt the teſtimonies, the Empe-

perours themſelves, though otherwiſe enemies to the chriſtian faith, gaue to the profeſſors of it, next the, wonderfull teſtimonie that God gaue thereunto by reſcewing the then raigning Emperour *Marcus Aurelius* from unavoidable deſtruction by the prayers of his chriſtian ſoldiers. This king for a long time made ſmal account of chriſtian Religion, for vvant of credit and ſplendor; but this ſtone of offence being remoued and comparing the chriſtian faith, which promiſed eternal glory to men, with what he had been taught by his *Druids* that promiſed noe ſuch reward, grevv unſatisfyed and wearyed of his former errors, ſent two holy men *Elvanus* of *Avalonia*, and *Medwinus* to *S. Eleutherius* worthey ſucceſſor of *S. Peeter* in the Apoſtolick chair: Togither with thoſe came commiſſionated from the Pope two other holy men, not onely to inſtruct and baptize the king, and thoſe who immitating the kings good example, embraced the chriſtian faith; but alſoe to order and eſtabliſh all Eccleſiaſticall affaires in the kingdom. The names of thoſe, two ſtrangers were *Fugatius* and *Damianus*. Hence it is that our more modern hiſtorians both Catholicks and Proteſtants, doe not doubt to ſtile thoſe two, *Antiſtites, Prelats,*

*lats*, and *Bishops*, for without such a caracter and authority how could they erect Bishopricks, consecrat churches, dispense orders and the like. By those legats were baptized king *Lucius*, his Queene and family, and very many more, *anno Dñi* 183. Many Authors and divins, protestant learned men, as *Fox*, *Bale*, *Iewel*, *Godwyn*, *Abbots*, *Fulck*, *Reynold*, *VVhitacker*, *Surclef*, *Cooper*, *Stow* and *Camden*, with many more, agreed to this conversion of *England*, and baptizing of king *Lucius* and his Queen &c. They also commend much Catholick authors and divins, who wrote of those conversions and other passages of Ecclesiasticall disciplin and affaires, for their singular learning, vertue, zeale and fidelity: the first amongst those is venerable *Bede*, whom the learned protestants account the most ancient historian that *England* hath, and worthy of credit, and they haue great reason, for that *Bede* lived within the first hundred yeares after the conversion of the *Saxons*, and therefore he might well learn the truth thereof; it must likewise be supposed that a *St.* (such as the protestants hould *Bede* to be) would not write lyes to deceiue men in soe important a matter. The other famous Catholick writers, men of great credit, were *Gildas* sur-

ſurnamed the wiſe, who flourished about the year 580. eighteen years before *S. Auſtins* comming to *England*: he was (ſaith *Bale cent. 11. cap. 66* out of *Polidor*) a moſt graue author haveing well learnt liberal ſciences, gaue himſelfe wholy to ſtudy the ſcriptures, and lead a moſt innocent life: another was *Ethelwardus* grandchild to king *Adulph* who liued anno 950.; *Florentius* who liued under *Henry* the firſt; *Ealred* under *Henry* the ſecond; add to thoſe *Houedon*, *Huntington*, *Ingulfus*, *Neubrigenſis*, *Paris*, *VValſingam*, *VVeſtmonaſterienſis*, and famous *Malmeſburienſis* whom all eſteem for an excellent hiſtoriographer and learned man; *Camden* calls him *optimum hiſtoricum*, and *Bale cent. 2. cap. 73.* ſaith plainly he vvas the moſt learned of his age in all kind of good learning.

Novv nothing can be more evident then that thoſe Catholick Divins and hiſtoriographers, delivered that vvhich indeed was true of the foreſaid three converſions and that they vvere performed and effected by Doctors, Bishops and Apoſtles ſent from the holy *Sea*, as vvere *S. Fugatius* and *S. Damianus* from Pope *Eleutherius*, and *S. Auſten* the Benedictin from Pope *Gregory*. Seeing then proteſtant Divins and authors confeſs all vvriten (as to this purpoſe) by the aboue

recited Catholick authors and divins to haue been true, and doe highly applaud them for their fidelity and diligence in their writings; vvhat can be alleaged by the modern proteſtants, and Presbiterians of *England* and *Scotland*, againſt the ſaid Converſions and the Catholick faith then preached, and novv profeſſed by all Catholicks; and vvhy doe they not receave the ſame Religion, and reject their nevv vngronded reformation and confeſſion?

The *miniſters* of *England* and *Scotland* vvill admitt of thoſe Catholick authors and hiſtorians, vvhoſe teſtimonies are aproved of by proteſtant divins and hiſtorians, or they vvill not: if they admitt them they are cleerly condemned; and if they refuſe them they are to be contemned; for in matters of Antiquity, to refuſe to be tryed, by ſoe many, ſoe ancient, ſoe indifferent vvritters and ſoe much commended by themſelves, is to ſay that they vvere all either deceived, or lyed; vvhat other is this then vtterly to condemne them-ſelves and thier cauſe, as not able to abide the onely triall, vvhich can be made of ancient matters, that is by hiſtories and ancient records; will not they credit ſuch hiſtories as themſelves iudge vvorthy of credit? vvill not they beleeve

beleeve ſuch vvriters as themſelves account eſpecial frinds of truth, of ſingular fidelity, diligence, indifferent and moſt excellent hiſtoriographers; ( thoſe are the caracters and prayſes proteſtant divins and authors have given to the above mentioned Catholick authors and divins ) vvill not they follovv them in matters of antiquity vvhom their ovvne learnedeſt divins and hiſtorians terme the moſt true guids of Antiquity and times paſt? vvhat other thing vvere this then obſtinatly to refuſe truth it ſelfe.

For that wee haue talk'd of *John Bale*, and that the Teſtimonies taken from enemies themſelves are of greater weight againſt themſelves, J ſhall in this place content my ſelfe vvith the teſtimony and approbation of ſaid *Bale* of the ſending of S. *Patrick* from the *Sea* of *Rome* to convert the pagans of *Ireland* to the catholick faith; but before alleaging his teſtimony, that you may knovv vvhat kind of man this *Bale* vvas, and hovv great an enemy to the *Pope* and *Sea* of *Rome*, J muſt tell you he vvas Bishop of *Oſsory* in *Ireland* in king *Edward* the ſixt's time, and one of the firſt preachers under hand of Proteſtaniſme in king *Henry's* time, for vvhich under him,

and after under Queen *Mary* his daughter, he ſuffered (as himſelfe ſays) much trouble. He is rekened amonghſt their learned men and oft times cited; he vvrote the *Centuries*, and vvas indeed a man of great reading, but noe man a more earneſt proteſtant then he, and his Kind of vvriting againſt Catholicks is ſoe ſpitefull, as it ſeems malice did poſſeſs the toung, heart and pen of that man; he vſually called the *Pope Antechriſt* and the *beaſt*, and names the primitive church of England in the time of its greateſt purity, a *carnal ſinagoge*; He vvas an English-man of *Norwich* a *Carmelit friar* that ran out of a Monaſtery and tooke to him a luſty vvench named *Dorothea*, vvhom he called *conjugem fideliſſimam*; all thoſe nevv illuminated reformers vvere declared enemies to chaſtity, and begun the great vvorke of ſaveing ſoules Zealouſly coupling themſelves vvith vvanton femals. Novv *Bale* (ſoe great an enemy to the *Pope*, as he vvas) ſpeakes of S. *Patrick* comming from the *Pope* thus. *Patrick*( ſaith *Bale deſcript: Brittan: Cent:* 1. *fol:* 250.) ſurnamed *Magonius*, vvho ſtudied divinity at *Rome*, ſent by Pope *Celeſtinus* did preach the goſpel to the *Irish-men* vvith incredible fervour of ſpirit for 40. years togither, and did convert them to the ſince-

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re faith of Chriſt; he vvas moſt excellent in learning and holyneſs, and among other miracles he did continue in prayers and faſting for 40. dayes, and 40. nights; founded many churches, healed many ſick, delivred many poſſeſſed of devills, and rayſed to life 60. that were dead: thus far *Bale*. S. *Proſper* a better witneſs then *Bale*, that lived at that ſame time doth teſtify this, and after him venerable *Bede*, *Marianus Scotus*, and others, who affirme alſoe that *St. Patrick*, dyed the year of *Chriſt* 491 being of 122. years. *Palladius* was indeed ſent to that worke before *S. Patrick*, but though he religiouſly behaved himſelfe in that divin function, the glory of converting the whole Nation from Paganiſme was reſerved for *S. Patrick* vvho is therefore *Iure meritò* ſtiled Apoſtle of *Ireland*.

Behould here how *Iohn Bale* confeſſeth *S. Patrick* was ſent by Pope *Celeſtinus*, and ſoe ſent, he converted the *Irishmen* to the ſincere faith of *Chriſt*; what more can any man ſay or more honorably of the *Pope*, cleerly allowing of authority and power in him to ſend Doctors and Miſſioners for converting Nations to the true faith? In ſpeaking of *S. Patrick* he mentions truely the vertues and duty of Apoſtles and Preachers ſent from

*Rome* to inlighten Nations, as to faſt, and pray, to found Churches, heale the ſick and worke miracles: let *Bale* himſelfe tell vs if the bloudy reformers of the *Kirk* of *Scotland*, or himſelfe, *Peeter Martyr*, *Bucer* and the reſt, at that time of the innovation they made in *England*, did any of thoſe holy workes, done by *S. Patrick*, and ſuch Miſſioners as were lawfully ſent from the holy *Sea* in to the vinyard of our lord? I dare challenge in this place all the multitudes of thoſe newmen repayring (as themſelves ſay) the houſe of God, to give one *S. Patrick* or *S. Auſten* that faſted and prayed, healed the ſick and wrought miracles, I defye *Bale* doe this with all his ſtudyed tomes of Centuries; or *Fox* (eſteemed by the proteſtants, a moſt holy. grave and pious man, and plainly a divin man) with his great and numerous volumes of *Acts* and *Monuments* of their *ridiculous Martyrs*, ſoe credited in *England*, as they have been ſet in divers of their Churches to be read of all; or delicat *Calvin* their great Patriarch of *Geneva* with his ſoe adored bookes of inſtitutions; or wanton *Beza* reforming forſooth the Church of *France* with legions and troopes in ſet battailles, and beſeeging the Kings good Citties; garded by two fierce Giants

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in ſteele, the Prince of *Conde* and the Admiral *Coligny*. Was not this a faire reformation that Stayned the fields of *France* with noble french bloud? thoſe men ſeaſed and tooke poſſeſsion of the Kings Rents and Revenues, they coyned moneys, they ſurprized the cheef cittes of, the Realme, *Orleans*, *Troye*, *Poutiers*, *Tours* &c. and put in gariſons and Gouvernours of thier owne chooſing, and for thier owne ends; and deliuered one of the keyes of *France* into the cuſtody and Goverment of forrainers, was not this to vſurpe vpon the crown, and the cheef prerogatives of ſoveraignity? and all this was done, that thier new, falſe, abhominable confeſſion and reformation should enter that catholick Kingdom: here you ſee a Religion comming in by force wearing a head-peece of Steele.

Finally (that all good Chriſtians may feare and deteſt this Kind of Bloudy and cruel reformation) *Nicolas Fromentean* (a miniſter of this new edition) confeſſeth §. *l. des finances de france*, that in the Province of *Dauphinè* onely the army of *Hugonots* Killed 265. Prieſts, 212. monks and Friars, and burned 900. townes and villages; what then have they done through all *France*? was not this a holy and divin reformation, made de

de by the mild and devout man *Beza*? were ever such reformers and Apostles sent by the *Pope* of *Rome*? did God ever ordain to have his Church repayred, and holy faith preached by murtherers of Priests and monks, men that cast down churches and Altars; and burnt towns and villages, committing all Kind of abominations? it were an impious blasphemy soe to iudge of Gods infinit Goodness.

Tell me now worthey reader would not the Catholicks of *ireland*, who preserved the inestimable jewell of true Religion planted by S. *Patrick* 1300 years agoe, or somwhat more, and delivred through the course of soe many Ages from the father to the child, and for which they had Stood out in soe many tempests of persecution; would not (I say) those noble Catholicks have made a wise bargaine in exchanging this divine and true faith, brought in to the land by the force of sanctity and miracles, for a new, prophane, ridiculous and abhominable reformation, confession and Covenant *Ecclesiæ Scotticanæ* above mentioned? must the Catholicks of *Ireland* call thier holy Father the *Pope*, (on whom they ever had all dependency in matters of faith) a Roman *Antichrist*, and with the Scottish *Kirke* abhorre

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and deteſt all authority in him? muſt they deteſt the calling vpon Angels and ſaints, the worshipping of Jmages, Reliques and Croſſes? muſt they confeſs *the Maſſe* to be divelish, *Prieſt-hood* blaſphemous, holy ſacrifice for the quicke and the dead prophane, and the Body of our ſaviour not to be adored in the Sacrament of the Altar? if theſe things they will not doe, ſay and confeſs, and bend their knees before this *Baal nempè confeſſionem Eccleſiæ Scotticanæ*, a Scottish Preſbiterian army comes vpon them with intention either to murther them, or chaſs them out of thier owne country; and thoſe ſincere Catholicks for taking armes for defendig the Roman Catholick faith, without which they cannot be ſaved according S. *Pauls* doctrine, (*impoſſibile eſt ſine fide placere Deo*) muſt be accounted rebells? and vpon this Score looſe eſtates, lands and country? Hath it not been lawfull for all Nations at all times, *pugnare pro aris & focis*, for lives, liberties, country and Religion? what is lawfull if this be not? what law did ever forbid to a common wealth or privat perſon *vim vi repellere*? Gentle Reader you are to obſerve that the Catholicks of *Ireland* did not arme to force the Preſbiterians in *Scotland* or *England* to receive the Catholick faith, but to defend

defend the ſame in their owne country, that being the Religion of the Nation for 1300. years (as above was ſaid) maintained, profeſſed, and preſcribed in the land. I would fain know *quo titulo* can it be made rebellion to defend mine owne right, my life, eſtate, goods, and cheefly my Religion, by fighting againſt my ſellow ſubject oppreſſing me, and ravishing from me all thoſe things, againſt the law of God, Nature, and Nations? the *Irish* never fought againſt the King, but againſt thier fellow ſubjects, as above was ſaid; now a ſubject compared with a fellow ſubject, cannot be a Rebell, rebellion muſt be committed againſt a ſuperiour or Soveraigne. It is not my buiſneſs now to make a treatiſe for iuſtifying the Irish war, that (as I am credibly informed) is done already by a better pen then mine; I onely declare my owne opinion, followving the judgement of very learned men, vvho have examined thier quarrel, and hould that noe vvar far many ages in Chriſtendom hath been more iuſt, lavvfull and Religious.

For that uery reaſon alone all good Catholicks that feare God, and love Iuſtice, ought to haue a commiſeration of the preſent hard eſtate of thoſe worthy Catholicks,

licks, who have loſt all in ſoe juſt and good a quarrel. This makes me bemoan grevouſly the lamentable caſe they are in, deſpoyled of their owne, wandring up and down all countryes, protected by noe Prince, nor ſuccoured by any people in the world.

This Catholicke Nation hath carryed vp patiently the Croſs of our Sauviour *Ieſus* for more then an entiere Age in all Kind of Perſecution under the States men, who tyrannically governed them, (I muſt confeſs my country men haue been cruel to the *Iriſh*) ſoe as their inheritance on earth, (a noble inheritance) hath been but a contiuual perſecution, which is an evident token they are beloved of God though men ſeemes not to eſteeme nor care for theim, for God in his everlaſting Wiſedome hath propoſed this end of Perſecution. *Vt qui probati ſiunt, manifeſti fiant.* that thoſe who are of proofe be made *manifeſt*. This may be truely ſaid, the great glory and priviledge of the Catholicks of *Ireland* at this time, is, not onely to beleeve in God, but alſoe to ſuffer for him; *ſupra dorſa* (enim) *eorum fabricaverunt peccatores.*

The wicked States-men who ruled and dominered vnder Queene *Elizabeth*, king *Iames* and king *Charles* the firſt, were their ſcourges, but none worſe then thoſe vnder

our preſent Soveraigne *Charles* the ſecond, being the men, who gaue the *Iriſh* the laſt fatal blow of death and deſtruction, as a good and learned man of that Nation (deare to me for his knowne vertue and abilities) lately expreſſed by a lamentable letter from *Paris*, with a well ordered *Ponderation* here inſerted: the letter goes thus.

MULTUM HONORANDE DOMINE,

AFflicti, projecti, quaſi cinis pulviſque terræ conculcati pænè omnes qui vivimus Hiberni, contrà oppreſſores pauperum cum *Iob* ad Deum inclamamus, *Quare ergò impij vivunt, ſublevati ſunt, confortatique divitijs: ſemen eorum permanet coràm eis, propinquorum turba; domus eorum ſecuræ ſunt, pacificæ, & non eſt virga Dei ſuper illos.* Nos (interim) *egeſtate & fame ſteriles, ſqualentes calamitate & miſeriâ*, in dolore animas exhalamus; *Mutatus es* ô Domine *nobis in crudelem, & in duritia manus tuæ adverſaris nobis, exſpectabamus te ſicut pluviam, & ora noſtra aperiebamus quaſi ad imbrem ſerotinum: & non oſtendiſti te nobis. Clamamus ad te, non exaudis nos, ſtamus & non reſpicis nos.* Deploranda ſanè eſt calamitas, quam foris domique patimur. Qui in Patria vivunt,

vunt, & quos Tyranni gladius non abſumpſerat, Caſtris domibuſque ſuis ejecti, in Caſis è paleâ ac luto confectis, inque latibulis verè ignobilibus, Nobiliſſimi, & heu! quondam opulenti, cum Conjugibus Liberiſque fame, ærumnis, pædore contabeſcunt: qui verò in exteris Regionibus verſamur; vagi Regiones ac Oppida circumus, inopes & ſine omni ſolatio; ſtipem non petentes, ægeſtate conficimur; petendo, rubore ſuffundimur. Quid tam vili conditione durius? an non venerit ſuper nos contritio & vaſtitas! *miſericordia Domini quia non ſumus conſumpti.* Nec minùs ferit, quod hæc tamque acerba pro Deo & Fide ſuſtinentes, nullibi terrarum reperiamus mœrentium conſolatorem: Divites enim ac Potentes hujus Mundi, *bibentes vinum in phialis, & optimo unguento delibuti, nihil* (proh dolor!) *patiuntur ſuper contritione Ioſeph.* Olim dictum eſt, at nunc tempus impletionis in nobis advenerit. *Facti ſumus opprobrium vicinis noſtris, & inimici noſtri ſunt ludices.*

Mitto ad D: V: *Ponderationem* ſuper quibuſdam Articulis veniæ generalis conceſſæ à Sereniſſimo noſtro Rege, Rebellibus trium Regnorum, à probo doctoque Viro compoſitam; expetens deſuper ſenſum tuum ſolidumque judicium, ſi fortè luce publicâ

digna ſit: Noſtrà enim refert, ut Mundus, graviſsimas, quibus opprimimur, injurias, contrà fas legeſque Dei & hominum, clare cognoſcat. Author lucubrationem ſuam meo permittit judicio, ego meum tuo. Præſtolor interim feſtinum reſponſum tuum, ac tibi fauſta quæque auguror Pariſijs 14. Martij, anno Dñi 1672.

DOMINATIONIS VESTRÆ,

Studioſiſsimus Famulus
N. N.

VERY HONNORED SIR,

AFflicted, contemned, and trampled vnder foot as duſt and ashes, moſt of vs the *Irish* now liveing, wee cry out to God with *Iob* againſt the oppreſſors of the poore: *VVhy then doth the impious live, are they advanced, and ſtrengthened with riches? Their ſeed continueth before them, a multitude of kinſemen, and of nepheŵes in their ſight. Their houſes be ſecure and peaceable, and the rod of God is not vpon them..... wee* (in the mean time) *barren with poverrie and famine, il favored by calamitie and miſe-*

*miſerie, in ſadneſs and ſorrow wee give vp our ſoules; .... thou art changed, ô lord! to vs in cruel, and in the hardneſs of thy hand thou art againſt vs: wee haue exſpected thee as rayne, and gaped as to an evening ſhower: and thou haſt not ſhewen thee ſelfe to vs. VVee cry vnto thee, and thou heareſt vs not. VVee ſtand and thou doeſt not reſpect vs.* The calamitie wee ſuffer, as well at home as abroad, is ſurely to be bemoaned, for thoſe who Stayed at home, (the reſidue of the Tyrants ſwoord) being turned out of their Caſtles and houſes, live in cottages of ſtraw and claye; and in ſuch ignoble lurking corners, moſt noble perſons and (alas!) formerly of a flourishing fortune, with their Wives and Children are conſumed in famine, miſeries and naſtineſs Wee like wiſe who live in forraine countries, wander like Vagabonds ouer towns and countries, in want and without any comfort whatſoever: not begging wee perish with famine; begging wee are confounded with shame. What kind of life can be more ignominious? contrition and deſtruction are fallen vpon vs. *It is the lords mercy wee are not conſumed.* Certainely it is noe leſs cauſe of ſorrow, that ſuffering for God and faith thoſe and ſuch like bitter calamities; wee find in noe where who should comfort vs

in our mourning: the rich and powerfull of this world, *drinking VVine in phials, anoynted with beſt oyle,* (alas!) *have noe compaſion vpon Ioſephs tribulation.* It hath been, ſaid in former time, but now its fulfilled in our perſons; *VVee are become a reproach to our neighbours, and our enemies are our Iudges.*

I ſend you here a Ponderation vpon certaine branches of the general pardon granted by our preſent Soveraigne, to the Rebbells of the three kingdoms, compoſed by an honneſt and learned perſon, demanding vpon the ſame your ſenſe and ſound Iudgement, if perhaps it be worth the publiſhing; for truely ſoe ſad is our caſe, that it behoues vs it ſhould be made manifeſt to the world, with the hard oppreſſion and injurie wee ſuffer againſt all right and law. The author ſubmits his worke to my judgement, j my judgement to yours: exſpecting to this your ſpeedy anſwer, and wiſhing you all happineſs being. Paris the 14. of March 1672.

SIR,

Your moſt devoted Servant
N. N.

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After perusing with great attention this letter and Ponderation, (sad things;) I was sensibly touched, and my heart trembled within me, and j found my selfe wholy thawed in to teares, for j loued much those of that country for their remarquable constancy in their faith, and for their vertues and candid good nature without dissembling; wherefore my desire to serve them was doubled, because their miseries and afflictions were every day increased and multiplyed. This moved me to print said letter and *Ponderation*, and annex to them this *Premonition* to the Reader; which j haue done for many good reasons. First that the world may plainly know and see the innocency of that Catholick people, the justice of their quarrel and cause, the clearnes of their thoughts and intentions, their loyalty to their king, (in which they have not been rightly vnderstood by many) and the great persecution they haue endured for Religion and justice aboue a hundred years; hopeing that for those motives, good Christians, and more especially church-men and persons of power and credit, may be induced to compassionat their deplorable condition. Secondly that all good men may detest the principal Authours of their ruine and vndoeing.

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Thirdly that his Gratious Majesty, who hath been misled and beguiled, by false calomnious suggestions, of Ministers of State (who look'd vpon their owne ends, and noe way his Majestyes conscience or honnour) may be pleased vpon due consideration of the injustice done them, and the sore and hard affliction they suffer, thinke of remedying what fell out fatal to them; and of comforting soe many thousands of poore Widdows, orphans and distressed soules, for God will doutless bring te account all that oppressed them.

The Authors of this peoples vtter vndoeing haue been many, and they haue done their worke by Studied malice (*astu felici*) like crafty wicked men; but the generality of the Nation complains more of the Duke of *Ormond* then of all, who betrusted (as they speake) betrayed them; which is an abhominable, vnpardonable sin; for this they account his Grace the most deadly enemie they ever had, and therefore the Author of the *Ponderation*, (who he is truly j know not) calls *Ormond*, *a name and man of ruine and destruction*, (j feare much he speaks truth therein) which can be noe less then an eternal infamy to *Ormond* and his *Posterity*.

That

That *Brohil* created Earle *Orery*, Sir *Charles Coot* Earle *Montrath*, and Sir *Iohn Clothworthy* (that plunderer of Queen mothers Chaple and *Summerſet* houſe) lord viſcount of *Maſaren* to the worlds admiration (this was indeed *iniquus benedicitur*, wicked men honnoured and reverenced) that thoſe three with Sir *Audly Mervin*, and all the English *convention* in *Ireland*, open enemies to the Irish Nation, falſe to the Crowne, pimps of rebellion and Cromwels truſty Ianiſers, vſed all the ill wayes and artifices men of their mind and Kind could invent; I make it noe wonder, for they did herein what enemies vſe to doe ſuch as they were; nor doe I mervielle that *Clarendon* high *Chancelor* of *England*, (a man born to crucifie juſtice for his owne ends and conveniency) ioyned with them and villanouſly made ſale of *Ireland* to them, as a *Narrative* penned by ſome one of the Irish Nation, doth excellenty ſet forth. But that the duke of *Ormond* head of a noble *Irish* family and Catholick, which hath flourished theſe five hundred years, and from vvhich ſprang the houſes of three viſcounts, tvvo Barrons, and a great number of vvorthy houſes of great fortune, vvhoſe predeceſſors vvere all Catholicks, and his owne father lord Viſcount of *Thurles* a great one, and his

father *walter* Earle of *Ormond* for his eminent devotion called *walter of the Rosary*, nor doth his brother Mr. *Richard Butler* a gallant person yeeld to any secular man of the three Kingdoms, in piety, and vnblemished conversation of a good christian; all his sisters are likewise most vertuous and noble ladyes: that this noble man descended from soe good and true Catholicks, and the numerous families come from his honorable House being all Catholick; a man likewise allyed to the best noble men of the Kingdom, and highly esteemed by all, and that professed great affection and kindness to the whole Nation (especially vpon making the peace of 1648. being the Kings speciall commissioner to that effect;) that this great man soe nobly born, soe highly qualifyed, soe reverenced and honnoured by the greatest part of the Nation, did after the Kings happy restauration close vp suedenly with *Orory*, *Montrath*, *Clothworthy* and all that race of *Genevas* saints, new men in the Kingdom (like mushroms that grow vp in a night) and the day before ranke rebbells to the Crowne, and joyned with them and *Clarendon* in a black plotte and combination to cast downe the noble men Catholicks, pillers of the Nation, and to overthrow, vndoe, and destroy

deſtroy his country for ever. If this be not poorely and lowly done, cruelly and vnaturally againſt his frinds, flesh and bloud and the whole Nation, let the greateſt enemie of the nation Iuge. It is certain noe man would euer beleeve this, but that it is evidently known and written (as wee ſay) with a beam of the ſun. *Orery* was heard to ſay, that a noble man an enemy to the *Irish* (that was himſelfe) and a great man that profeſſed frindship to the *Irish*, but was indeed their enemy (he meant *Ormond*) had loſt the Nation.

That *Ormond* joyned hartyly and Studiouſly with *Orery* and the reſt to vndoe the *Irish* nation, his takeing and enjoying of the greateſt share of the booty amongſt all the plunderers, (being but ſix good *Corporations*, where of one is the citie of *Kelkeny*) and the eſtates of many worthy Gentlemen) is an vndenyable argument. What need had this great Peere to invade other mens eſtates, of name and quality as ancient in the Kingdom as himſelfe, and ever lovall to the Crovvne, haveing of his ovvne a vaſt patrimony, and one of the greateſt in *Europe* of a pure vaſſal.

He hath built his neſt on high, but God hath a long hand, and can eaſyly pull do-

vvne his neſt, pride, glory and proſperity, and he hath great reaſon to feare God vvill doe ſoe, to manifeſt his ovvne iuſtice to the vvorld, and vvill the rather doe it, that this noble man as yet not ſatisfyed vvith all the ſuffrings of this afflicted people, continues ſtill perverſly bent againſt them, ſeeking dayly nevv occaſions to vex and torment them, vvhich is vnchriſtian and cruell. the Poet ſaid.

*Corpora magnanimo ſatis eſt proſtraſſe leoni.*

it ſeems *Ormond*, vvhoſe fore fathers had much of the lyon, hath litle of their generoſity.

Hovv his grace can ſleepe by night, or reſt by day, I vnderſtand not, ſeeing he cannot chooſe but knovv there are thouſands of lamenting vviddows, innocents and Orphans, conſumed by vermin, could, poverty, famine and nakednes, dayly ſending vp to heaven their ſighs, grones, prayers and Vovves demanding from God iuſtice and vengeance againſt him, the oppreſſor of them all and author of their vvoes and miſeries; he may vvell feare the effect of Gods iuſt a ger. Soe much being ſaid of this great man my harty prayers ſhallbe ( I hope the

good

good Catholicks though vndone by him will joyne with me in the ſame) that God wilbe pleaſed in his mercy, to give him ſuch a fall as he gave *Saul*, who did riſe vp *Paul*, a veſſel of election and ſaluation; Charity commands vs to pray ſoe for him, that he may be humbled and his ſoule ſaved.

After praying for the great enemy of a Catholick people true to God and their King (Chriſt in the ſweet law of grace commanded vs to pray for our enemies) what can I doe more then turning my face to heaven at once with that afflicted lamenting Nation, in teares and humility cry vpon god, as the Prophet *Ieremie* did, when he ſate weeping, ſighing and wayling for *Iſrael* led away in bands and captivity, and for faire *Hieruſalem* the Citty of God, made vvaſt and deſolate, by the rage and crueltie of the *Chaldeans*. *Recordare Domine* (ſaid the lamenting Prophet) *quid acciderit nobis: intuere & reſpice opprobrium noſtrum. Hæreditas noſtra verſa eſt ad alienos: domus noſtræ ad extraneos. Pupilli facti ſumus abſque patre: matres noſtræ quaſi viduæ. lament c. 5.* *Remember o lord what is fallen to vs: behold and regard our reproach our inheritance is turned to aliens: our houſes to ſtrangers. wee are made pupils without father: our mothers are as if they were widowes. Exurge domine exurge propter miſeriam inopum & gemitum*

*mitum Pauperum Psal: 11. Arise o lord arise, for the miserie of the needy and mourning of the poore. Erue nos domine de servitute, & redime nos in brachio excelso & judicijs magnis exod: c. 6. O lord bring vs out of bondage, and redeeme vs in your high arme and judgements.* Shall our enemies o lord triumph for ever, enjoy all that is ours and feed vpon the fat of the land, and wee languish in all Kind of miseries, consumed with want and famin? is there noe remedy left for vs, noe balme or healing in the hands of thy mercy? what shall wee doe, whether shall wee betake our selves, where on earth shall wee find consolation? there is noe man lookes vpon our woes and teares, noe man sayes with holy Iob; *flebam quondam super eo, qui afflictus erat, & compatiebatur anima mea pauperi. c. 30. I wept sometime vpon him that was afflicted, and my soule had compassion on the poore.*

If noe regard will be taken of our innocency, of our teares, woes and lamentations, and the hard oppression wee indure; if noe iustice wilbe done vs, noe mercy shewed vs, wee must turne our faces vpon thee alone, and cry out, *Ecce domine irruunt laici in sancta Sanctorum, sanctuarij verò lapides disperguntur in capite omnium platearum; convertuntur hodie lilium in spinam, aurum in scoriam; frumentum in lolium, vinum in acinum, oleum in amurcam. respiciat Dominus*

*mus in faciem teſtamenti ſui; cornu ſuo ventilet Siriam, intonet contra Edom, fulminet contra vitulos Bethel, contra Idolum Egypti, contra pingues Samariæ, contra judices qui iudicant iniquas leges, contra prævaricantes, contra arrogantes, contra oppreſſores pauperum, contra Fidei ſubverſores. Ita Petrus Bleſſenſis epiſt: 22. ad Ioannem de Salisbury. Behould ô lord how the lay rusheth in to the Holy of Holyes; the ſtones of the ſanctuary ſcattered in the ends of all the ſtreets; this day the lilie is changed to thorne gould into ſcouring, wheate into cokle, wine to kernel, oyle to dreggs and leeſe; let the lord behould the fac of his teſtament; let him fanne and winnow Siria; let him ſtricke with lightning the calfs of Bethel, thunder againſt Edom, againſt the Idol of Egipt, againſt the fat oxen of Samaria, againſt judges who Iudge perverſly, againſt prævaricators, againſt arrogants, againſt the oppreſſors of the poore, againſt the deſtroyers of the true faith.* O our great God have mercy vpon vs, and bring vs againe to our owne homes, *ſalvos nos fac Domine Deus noſter & congrega nos de nationibus, vt confiteamur nomini ſancto tuo, & gloriemur in laude tua Pſal:* 105. *Save vs o Lord our God, and gather vs out of Nations, that wee may confeſs to thy holy name and may glorie in thy praiſe.*

Here I put an end to my Premonition wishing hartily to all shall read the ſame with feeling and compaſſion, and will shew love and good will to thoſe noble Catho-

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licks, all felicity in this and the other world, remaining ever yours in Christ Iesus.

F. W. P.